

Missionary

FOREIGN MISSION NOTES.

Progress in Porto Rico.

Rev. C. L. Thompson writes in the *Assembly Herald*:

Ten years ago there was one Protestant church, a small Protestant Episcopal at Ponce, built and maintained exclusively for English-speaking people who might visit Porto Rico. Nine years ago the Baptist, Congregational, Methodist and Presbyterian Home Mission Boards agreed on a territorial division of the island. The spirit of co-operation which thus marked the inception of our work has not failed. A united Protestantism is moving for the elevation of a million people. And the results thus far?

One's first impression is that foundations are being laid and organized forces are building. The curious crowds that eight years ago filled the streets outside the meeting places are less in evidence. The audience within is orderly and devout. Another impression, deepening as one traverses the country districts, is the widespread hunger for evangelical truth. There are probably from six to eight hundred stations where the Gospel is being preached; often indeed in some wayside shack, where some humble family has opened the doors and invited the neighbors, but everywhere the message is given to attentive ears and hungry hearts.

Encouraging Advances in Missions.

Mr. J. Campbell White is authority for the following statistics, showing the progress of the modern missionary movement:

In spite of the severe financial depression last year, when it might have been expected that the offerings to foreign missions would seriously shrink, they actually increased by \$602,000 from the United States and Canada over the gifts of the previous year. The income of the foreign mission field was even more remarkable. It increased last year by \$1,360,000. The total gifts on the various foreign fields were \$4,844,000. This is forty-eight per cent of the total amount contributed to this object by the Protestant Churches of North America. Another striking fact is the increase of native converts last year by 164,674, or over 450 per day. It took about one hundred years to gain the first million converts, or until 1896. The second million were added in twelve years (1896-1908). They are now being added at the rate of a million in six years.

Forward Movement for China.

An important educational forward movement in the interest of China has been launched in London. The China Emergency Appeal Committee, with Robert Hart as chairman, has set itself to raise £100,000 for a great educational forward movement, with especial stress on medical training. This sum will be spent as follows: £40,000 to establish in four important centers of population union medical training colleges in connection with existing hospitals, in which Chinese students may be qualified for medicine and surgery, the institutions to unite the various churches without sacrifice of denomina-

tional principle; £40,000 to provide in as many centers as possible normal training and theological institutions for the education of Chinese Christian school teachers and pastors, and £20,000 for the translation and publication of the best Western literature; also to assist the Christian Literature and Tract Societies already at work in China.

Native Schools for Natives.

The Presbyterian has the following suggestive paragraph on this topic:

Rev. Lord William Cecil, son of the late Marquis of Salisbury, is about to go to Peking to establish a Christian university, in which those who wish the highest education in Western branches of learning may be able to secure it at home. The reason given for the movement is that many of those who come to the English university towns have learned Western vices. The movement is said to be based on a very large experience, as very rarely have converts brought to England or America for education proved to be effective among their own countrymen. It is said they are educated away from the native life, and that native schools for natives is a good rule to follow. This is exactly the work which the Shantung Union College is doing, as was outlined in *The Presbyterian* recently by Rev. L. J. Davies in an appeal for funds. This college provides a thorough education for young Chinese men, as its growing influence and necessity for expansion shows.

BUILDING UP TRUST.

Trustworthiness is contagious; and so is untrustworthiness. One of the surest ways to make others trustworthy is to believe that they are trustworthy, and show them that we believe they are. This habitual trusting of others is also one of the surest ways to build up our own trustworthiness. And one of the surest ways to destroy the trustworthiness of ourselves and of others is to be constantly doubting others. Jesus, of all men who ever lived on earth the worthiest of complete trust, had and showed more confidence in the good of others than any man who ever lived. His very confidence in mankind has raised mankind to a higher standard of trustworthiness than the world had known before his day. If we would be trustworthy, and expect any one to count us trustworthy; we must believe in others and show that we believe in them. Unbelief injures others with ourselves.—S. S. Times.

DIVINITY AND DEITY.

Those who distinguish between "the divinity" and "the deity" of Christ, affirming the former and denying the latter, are of the school who find "divinity" in the air and the trees and the rocks, and in man; in ideas and principles and character. Most of them do not know enough to know what it is they say. "Divinity" of this kind is but a catch phrase. It is noticeable that those who thus speak of the divinity of Christ are usually most partial to the phrase "the Christ," little as it is fitting in their lips. To them it means more the spirit of Jesus than the messianic appointment or mission of Christ. Indeed, messiahship is nothing whatever to them. It is an idea, a thought, a principle, rather than a person of which they speak.